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A HEAVENLY PROCLAMATION TO FLY ROMISH BABYLON.

A SERMON PREACHED AT OXford in St MARIES *Nov.21.1613.*

BY

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2. COR. 6. 17.

Wherefore come out from among them, and be yee separate saith the Lord, and touch not the vncleane thing, and I will receiue you.

AT OXFORD,
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TO THE RIGHT WORSHIPFVL AND TRVELY WORTHY KNIGHT. SIR ROGER OWEN, *all happyneſſe.*

SIR the *miſtery* of *iniquity* doth now worke. Never was *Antichriſt* and his army of *Prieſts* (as *Gregory* calleth them) more enraged to oppugne the true Church thē in theſe *daies*, conceauing in likelyhoode that he hath but a *ſhort time*, and that the time is *at hand*, which the Lord *hath promiſed*, ſhal bring vpō *Babel* the vengeance of *the Lord* and the vengeance of *his temple*. The Lord make good his *word* & haſten his *worke* that the *heavens* may reioice, and the *Apoſtles* and *Prophets*. *Rome* was ſometimes *famous* for her *faith*, but now it is become *Babylon* as *Ierome* in his time confeſſed, praiſing God, that he was *freed* from it. It cōceived about the times of *Traian* ſaith *Egeſippus*, and now hath brought forth the man of ſin whoſe *pride*, doing reverence to no mortal man. *Cerem. Rom. l. 3. Sect. 1. fol. 120.* and his *challendge* of the title of *ſupreame* and *immediat Paſtour*, are badges of *Antichriſt* *Gr, l. 6. ep. 30.* This *purple Idoll*, cauſeth *traditions* to be matched with the *written* word of God, and is therein *iniurious* to the *wiſdome of God*; he cauſeth mans merits to bee mingled with the *merits* of Chriſt, therein *iniurious* to the *grace of God*; he cauſeth *divine worſhip* to be communicated to *ſtockes and ſtones*, therein *iniurious* to the *glory of God*. Thus the daughter of *Syon* is become the Whore *of Babylon*. In the councell *of Lateran* ſtrict charge was given to all *Preachers* that none ſhould ſpeake of the comming of *Antichriſt*, which *prohibition* argued the guilt of their *conſciences*. But now the *Pope hath* his *followers* in triumph to giue him *the number of the beaſt* as thoſe books of *Benedictus de Benedictis Bononiæ excuſ. Anno*, 1608. and

Gr. l. 4. ep. 38.

Rev. 12. 12.

Ier 51. 6. 11.
Rev. 18. 20.

Hier. ad Marcell. viduam & præf. l. Didimi de Spir. Sancto.
Euſeb. l. 3. c. 26.
& l. 4. c. 21.

Reg. Indict. 15.

Caranza ſeſſ. 11. 19. Dec. 1516. Præſid. Leone. 10.

Take the numeral letters V.5 L.50.V. 5.V 5.I.I. C. 100.D 500 & it is the number of the beast 666. Rev.13.18.

Theses Caraffæ Neapoli excusæ 1609. dedicated vnto him with this *inscription* PAVLO V. VICEDEO, do sufficiently proue, as is vrged by that *Noble Phillip Mornai*; Some would haue *Antichrist* to be but one man standing vpon the greeke article ὁ ἀντίχριστος 1. *Ioh.* 2.18. It is in *Bell. l.3.c.2. de Rom. Pont.* By as good reason there should bee but one *Divell* because Christ saith ὁ ἐχθρὸς, The *Adversary* came & *sowed tares*, *Mat.*13.25. & but one righteous man, because *S. Paul* saith, that ὁ τοῦ θεοῦ ἄνθρωπος, The *man of God may be absolute*. How truely *many Popes of Rome* haue deserved *this name* I haue laboured to prooue in this *Sermon* which I present vnto your *Worship*. I confesse the *argument is* great & know that the *blame* of *imperfection* is so much the more when it lighteth vpon a *high choise*. But this *subiect* being handled so *plentifully* by many *worthies* in our Church, I *vndertooke* the burthen the more *willingly*, and now offer *this mite* (*Talents I haue none*) into the publique *treasury*. I was importuned to publish this Sermon by some *learned* and *religious friends*, *leasure* fitted not since the preaching of it so *opportunely* as now. I dedicate it to you as the *chiefe Patron* of my studies by whose *means* I obtained my setled abode in *this place*. That Hon. *Iudge your Reverend Father* did countenance & *encourage*, *my* aged and *painfull Father* in his *Ministry* in that flowrishing towne of *Shrewsbury*. Since, your *favours* haue beene *extraordinary* and *bountifull*. Accept from me, I beseech you these *small fruits* of my studies, as a pledge of my true *obseruaunce*, *vnto you*, *being a sincere lover of the truth*, *& generally honoured for your excellent learning*. So wishing to your *good worship* the encrease of all *good graces* and blessings, as also to your *elect Lady* & *sweet olive branch*, I take my leaue.

D. Sutcliffe
D. Abbot.
D. Downam.
Mr G. Powel.

From my study at Exeter Colledge, Oct.28.1614.

Your Worships in all humble duty at commande

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REVEL. 18. 4.

And I heard another voice from heaven, saying, come out of her, my people, that yee be not partakers of her sins, and that yee receiue not of her plagues.

THE *Almighty* God whose throne is *heaven*, the firmament his *pavilion*, and the earth his *theater*, the *Alpha* and *Omega*, the beginning and the end, the *first* the *last* and the *reuealer* of secrets, Da. 2. 22. *Cuius antiquitas immortalitas*, whose antiquity is immortality, gaue an especiall priuiledge to his messenger *Iohn* an Apostolical *Prophet* to write this Prophecy to all succeeding ages, a booke never reiected by any but the grossest Heretiques. *Victorin. in Apocal.* *Epiph.*

That as he preferred *Abel* before *Cain*, *Iacob* before *Esau*, *David* before *Eliab*, *Mathias* before *Iudas*, so he preferreth *S. Iohn* before al the other Disciples, in this general charge to his *Church*. And he that made *Moyses* who was a *courtier*, *Iob* the *Potentate*, *Samuell* the *Iudge*, *Elisha* the *Plowman*, *Amos* the *Neat-heard*, *Ieremy* a *Priest*, *Isaiah* of the bloud royal a *Prophet*, *Mathew* a Publican, *Peter* a *Fisher* and *Paule* a *Tentmaker*, all to be *penners* or *preachers* of his word, now inspi- *Gr. super Ezech.*

Pro merito voluminis laus omnis inferior est Rupert. in lib.

reth a poore *exile* to write the history of the *Church* in these intricate *visions* and *revelations* which he saw vpon the Lords day. Where having sent to the seaven *Churches*, and shewed the authors of his *message*. God the *Father* and the *Sonne*, in the 5 first chapters, he commeth to *predictions* of things to come, c. 6. *obsignations* of those to be saved, c. 7. *Indignations* vpon things to be destroied, c. 8. 9. His *warrant* to write to many *peoples* and *nations* and *tongues* and *kings*, c. 10. The *Churches Prophets* fighting & falling by the beast, yet rising againe, c. 11. *Her* body compared to a *womã* cloathed with the *sunne*, with the *moone* vnder her feet and a crowne of 12 starres vpon her *head*, c. 12. Her *combats*, and they blessed that die in the Lord, c. 13. 14 Her *threatnings* with 7 golden vials ful of the wrath of God, c. 15. Her iudgements vpon her enimies in general, c. 16. and in these 17 and 18 chapt. her *victories* gotten against the Romish church; wherein *Princes* converted to the *gospell* (figured by a mighty *Angell* lightning the earth, c. 1.) do *iudicially* decree that *Babylon* must fal, for troubling of *states*, for corruption in *doctrine*, with which she *poisoned* other *nations*, & for the immoderate *riches* of her Merchants who sold both *iustice* and the *soules* of men, ver. 13. The *Ministers* of God must accomplish it by preaching the *gospell*, at the sound whereof *Babylon* falleth as once the wals of *Iericho* at the noise of *trumpets* sounded by the *Priests*, and by the *Ministry* whereof as it were by the spirit of the Lords mouth *Antichrist* falleth into a consumptiõ, as *Dagon* once fell before the arke.

Rome selleth soules of men. Rev. 18. 13.

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calling by this long oratorious exhortation to relinquish *Babylon* (as *Lot* was warned to leaue *Sodom*) in a continuat set speech to 21 ver. a part of which I haue chosen for the subiect of my discourse. *And I heard, &c.* *Clem. Alex. in locum.*

It hath beene the *admirable* wisdome of the *Almighty*, never from the beginning to leaue his *Church* without some comfortable *promise*. So immediatly after the fall of our first *Parents*, hee foretold of that *restauratiõ* which should be made by *Messias* his son, as it came to passe in the *fulnesse of time*. So hee foretold by *Daniel* & *Ezechiel*, of the great trouble which his Church should *endure* by the persecutions of the divided *Greeke Empire*, *Alexanders* posteritie, especially the *Kings* of *Egypt*, and *Syria*, which descended of *Ptolomeus* and *Seleucus*, whom the Scripture calleth the Kings of the *North*, and the *South*, by the space of 294. yeares, and of the precise determination thereof at the comming of *Christ*. Gen. 3. Dan. 7. 9. 11. Ez 31. *Died. l. 18. & Appian.*

So he told *Israel* of their great servitude, and intolerable *bondage* in Egypt, and of the full end thereof after 400 yeares. Gen. 15.

So here he sent *Iohn* the *Evangelist* into a little Iland of *Pathmos*, lying in the *Ægean* Sea, in the 96, yeare of our Lord, to prophecie of the ruine of a mysticall *Babylon* (I meane Rome) as *Ieremy* had foretold of the ruine of literall *Babylon*. *Rome* in this booke cõpared to *Sodome* for *filthinesse*, to *Egypt* for *Idolatrie*, C. 11. v. 8. and in my Text to *Babylon* for both. *And I heard, &c.* *Strabo. l. 3. Eus. l. 3. c. 18.*

It is *like* to that Ier.50.8. *Fly from the midst of Babel, depart out of the land of the Chaldeans:* or that Ier.51.6. *Fly out of the midst of Babel, and deliuer every man his soule: Be not destroyed in her iniquitie.*

Parap H. Card. *And I heard another voice out of heaven.* It is a diuine *inspiration* to the *Church*, admonishing the *elect* as the other condemned the *reprobate.* The ordinarie *Glosse* interpreteth it of the preaching of the *word.* *Brocard* of those Scriptures in *Esay, Ieremy*, and *Sophonie* tending to this purpose.

Marl. Lyra. *Saying come out of her my people.* *Meyerus*, paralleleth it with that Za.2.6. *Ho, Ho, come forth, and fly from the land of the North, saith the Lord.* *Marlorat*, with 1. Co.7.31. *They that vse the world, as they that vsed it not.* *Generally* it is to be vnderstood of the *companie* of the *wicked*; we must leaue them, they are lulled in the *cradle* of *securitie*, the *Divell* closeth their eies with ignorance, filleth their eares with *Sophistrie*, covereth their heads with *presumption* of mercie, and *lardeth* their hearts with the neglect of iudgements; especially it is applied to *Rome*, which will easily appeare to be *Babylon.*

H. Card. *That yee bee not partakers of her sinnes*: either in *consenting vnto*, or *acting of her abominations*, whereby Gods image is *defaced*, man made a *monster*, and Gods *child* the Divels *Creature.*

Hugo Card. *And that yee receaue not of her plagues.* *Si non fueritis participes in culpa, non eritis similes in pœna.* If ye *partake* not in the offence, yee shall not partake in the *punishment.*

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Thus God, ever will bee revenged vpon *Sinners*. Sinne cast the *Angels* out of heaven, *Adam* out of Paradise. By it *Ruben* lost his *birth-right*, *Iudas* his *Apostleship*. It maketh to men *death* terrible, their *persons* to God execrable, the law to *condemne* vs, *conscience* to accuse vs, & the hand of the highest to plague vs.

The summe of which Scripture, according to iudicious M. *Perkins* is, *That they who hope for salvation must avoid the faith and Religion of the Romish Church.* *In Ref. Cathol.*

In the *words* I obserue two general parts. *Divisio.*

1 An *admonition* to forsake *Babylon*. And I heard &c.

2 The *reasons* for this desertion. That yee bee not partakers, &c.

In the 1 *Generall*, there is. 1. The instrument of admonition. A voice from heaven.

2 The matter of the *admonition*. Come out of her my people.

In the second generall. 1. The *danger* of *contagion* conversing with the wicked. Lest yee be partakers.

2 The danger of *punishment* to be inflicted vpon the consorts and complices of the vngodly. And that yee *receaue not of her plagues*.

In the 1. There is a *heavenly voice sounded*.
In the 2. The *elect* are called.
In the 3. An *infection* is threatned.
In the 4. The *plagues* of the wicked are manifested

Of *these* in their *order*, not what *may* bee spoken, but what the *short* time, my *weake* readings, and simple, but well *meaning* abilitie, with your *patient* attention

and especially Gods *gratious* assistance *shall* permit. Wherein I shall desire to speake *resolutely*, yet with *submission* to so learned an assembly. The cause is *Gods*, and my warrant from *heaven* to proclaime this voice as powerfully, as my weakenesse shall suffer me.

1ª 1ª. It was a vaine challenge of *Galilæus de Galilæis*, to summon the starres to come neere him, and to giue him an *account* of themselues; he would heare their *discourses*. And a fond brag of *Keppler* that ever since *Tycho Brathes* death, hee hath received into his eare that no new thing should be done in *heaven* without his knowledge. And of him who professed, that he heard that which never any man heard besides, a *Sermon* which *Christ* made in praise of his father *Ioseph*, dedicating it to *Adrian* the 6. But we are sure *S. Iohn* heard many strange *voices* from heaven by the trumpets of *Angels*, amongst which this is very remarkeable. It is a voice more shrill then that of the *Ægyptian* who from the promontory of *Hister* was heard of *Histæus* Admiral of *Darius* being then at *Miletum* as *Herodotus* fableth, for they that were *dead* a while may heare this *voice* and liue. In the *scripture* there is *vox Imploratiua*, with my voice I called vpon the Lord. *Vox collaudatiua*. A lowd voice saying salvation to our God which sitteth vpon the throne. *Vox exhortatiua*, cry a lowd, spare not, lift vp thy voice as a trumpet? *and if any man aske* what he shal cry, hee must cry as the voice frō *heaven*, shall admonish him. There is *vox Dei*. To day if yee will heare his voice, harden not your hearts. This was a terrible voice to

Nuntius syder.

De stella in cygno.

Iosephina di. Giron. Gratian.

Melpom. p. 163

Psal.

Rev 7.10.

Is. 58. 8.

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Adam I heard thy voice in the garden and was affraid. Gen. 3.
Nec vox hominem sonat, It is the voice of God, not Man. *Vox Christi*, heare him. An oracle from heaven hath proclaimed it twise, in the river *Iordan*, *Mat.3.* & on the mount *Tabor*, Mat. 17. when we haue heard him, and found him we must *take hold* of him. chap. 3. In his *word*, we must beleeue him, in *baptisme* indue him, in the *Eucharist* spiritually eate him, in the *poore* relieue him, in his *life* follow him, in his *death* trust in him, in his *tẽple glorifie* him, on *earth* affect him, & thẽ in *heaven* when we haue heard his voice wee shall enioy him. *Vox Dei & hominis* as here, God speaketh to *Iohn*, and the *Church* to vs from heaven. Whence I collect this doctrine.

The word preached ought reverently to be received in respect of the place whence it commeth, which is heauen. Doct. 1.
Not that this is to bee vnderstoode only of the *place* whither Christ ascended, but also of the *congregation* of the *faithfull* where he is in the *midst*. Io. c. 4. v. 2. 4. There is a *throne* in heaven about which are 24 seats, and 24 *Elders*. In the 5. ch. v. 10. these doe *praise Christ* that had made them *Kings and Priests vnto God*, and they should reigne on the earth. 50. *Ep. 2. 6.* the *church* is called heavenly Ierusalem and in other places the *kingdome of heaven*; so that whether God from *heaven* doth cõmand *Noah* to make & enter the Arke or that an *Angell* bid *Lot* get him out of Sodom? Whether *Moyses* importune the *people* to get them from the *tents of Dathan and Abiram*, or the Prophets *Isaie* & *Ieremy* teach this Scripture for the leauing of *Babylon*.

lon, we muſt heare it as the voice of God comming from heaven.

As there is a *woe* againſt them that wil not *preach*, and a curſe againſt them that *preach* negligently, ſo againſt them that wil not *heare carefully*, whereby they might avoid *iudgements* and *puniſhments*. There is a threefold voice of *woes*, c. 8. 13. *Woe, woe, woe to the inhabitants of the earth.* *Woe* vnto the world becauſe of *Poperie*, whereby men are puniſhed in their *ſoules*, they will not goe to the *law*, & to the *teſtimony*, therefore they can haue no *light*. *Woe* vnto the world for *Turciſme*, becauſe thereby thouſandes are *murthered* in their bodies not yeelding to the word, whereby they might avoid the *Lords wrath*. *Wo* vnto the world becauſe of the *laſt iudgement*, for thereby the natural *worldlings* ſhall be plagued both in body and ſoule in *Hell fire* for euermore, becauſe they harkned not to the ſound of the *Goſpell*. The dangers of all theſe may be prevented by *hearing* this *ſacred* voice, A voice from *heaven*.

Vſe 1. *A comfort* to all Churches which haue the *voice* of the word amongſt them, whereby they are *forewarned*: *wherein* if any *people* were truely happy, it is this our *Iland*, which hath the voice of many *criers*, preparing the way of the *Lord*, of many *Turtles* mourning betwixt the porch and the altar for the *ſinnes*, ſaying *Spare vs good Lord, ſpare thy people.* Wee of this *Kingdome*, haue many a faithfull *Ahimelech* amongſt vs, who rather then *David* ſhould periſh with hunger, will giue vnto him the ſhew-bread of the *Sanctuarie*, though

Ioel. 2. 17.

1 Sam. 21. 6.

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though they liue hungerly themselues. Many a worthy *Minister*, who rather then *David* should die with thirst, will with the hazard of their liues giue vnto him of the water of *Bethlehem*. I deny not, but by reading a man may receaue much *comfort*, and be excellently *prepared*, to get sauing knowledge: yet the voice of *preaching* is the excellentest ordinary means which God hath sanctified to the *salvation* of his children, and to make them wise vnto *salvation*. By this the minde of the *ignorant* is enlightned, the memory of the *forgetfull* is *strengthned*, the *heart* of the *obstinate* is mollified, the *affections* of the *vntoward* are *reduced*, the *will* of the *perverse* is *restrained*, and the *life* of the *vngodly* so *changed*, that at the *voice* of a simple and sinfull man, he crieth out with the Iewes, *Men & Brethren, what shall we doe*. With *David*, *I am the man*, with *Saul*, *I haue sinned*, and with every private convert to say, *God is in these men indeed*, whē they preach the heavenly voice. Were it not for preaching the word, where were the vnderstanding *of it*, consolation *by it*, direction *from it*? Without it how should hard places be made *plaine*, plaine be *applyed*, repugnances in it be *reconciled*, or *oppugners* of it bee *confuted*. Take away *preaching*, and then downe with our schooles of learning, our houses of *prayer*, our obedience to *Superiours*, our loue to *equals*, and our right to *heaven*. It is the *power* of God to *salvation*, the *pillar* of God in our iourney to *Canaan*, the Angell of God to bring vs out of *Sodome*, the messenger of God to prepare his way, the *trumpet* of God to cry downe 2. Sam. 23. 16.

Iericho, and the *caller* to bring vs vnto the *Church* of Christ, being illuminated by the spirit.

For it is not the outward ministery of the word only that is able to *conuert*. Let the *Preacher* be one of a *thousand*. Iob. 33. 23. for the *excellencie* of his gifts as prompt in the law of God as *Ezra* was, as mightie in the Scriptures as *Apollo's*, as eloquent to quicken & enliue his speech, as if he spake with the tongue of an *Angel*, as painefull as *Paule*, who laboured more then all the rest, as blameles in *conuersation* as *Zachary*. Let the people heare never so gladly as *Herod* heard *Iohn*. Never so earnestly as the *Iewes* heard the *Prophet* as one *that had a pleasant voice and could sing well*. Let thē heare never so long, as those that heard *Paule* vntill midnight. Let the matter bee handled never so excellently, as all the Synagogue wondred at the gratious words which proceeded out of Christs mouth. Yet if the Lord giue not a *blessing*, it is but the sauour of death vnto *death*. *Paule* may plant and *Apollo* water, but God gaue the increase. *Therefore* every one must pray vnto the Lord for an vnderstanding heart, that as he would open the mouth of the *Preacher*, so also by his power, he would from heauen open *the eares and hearts of the whole congregation*, that they may heare this heavenly voice.

Esek. 33. 32.

Vse, 2. *A Reproofe* of those who hearing the heavenly voice of the *Church* by the mouthes of the Ministers, whereby their *sinnes* are plainely reproued, and their consciences powerfully *conuicted*, for a while are as *Agrippa* almost perswaded to leaue their swearing, lying,

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ing, drunkennesse, &c: wil with teares confesse their *sinnes* and promise great *reformation*, but presently al their *good motions vanish* like a *morning dew*, they returne to their former *courses*, as the dog to *his vomit*, They liue but their sicke *repentance* is *dead*, *Ipsius pœnitentiæ agunt pœnitentiam, they repent of their repẽtance*, The preacher is vnto them a voice, & nothing else, No voice from *heaven*. *Amb. de pœnit. l. 2. c. 9.*

But it is *farre otherwise* with the godly. If the *Lord* speake they tremble, if his word condemne a sinne in them they fal downe & mourne *before him* till he forgiue it. So were the *Publicans* moved at the preaching of *Iohn Baptist*, so the *Iewes* were pricked in their *hearts* at the preaching of *Peter*, so the *Iaylour* cryed to *Paule* and *Sylas* what must I doe to bee saved. And good *Iosias*, his heart melted at the hearing of the *law*, so effectual is the word in the hearts of the *elect let* the preacher be never so weake and sinneful, as *Chrysostome* well obserueth. *Chrys. in Mat. hom. 6.*

When *S. Austens* hearers with great applaus commended his preaching but mourned not for their sinnes, he told them. *Folia hæc sunt Nos fructus quærimus*. These are Leaues, we would haue fruit. So *S. Chrysostome*, If yee heare *me with sorrow* I shal be *thãkfull* and *glad*, for who can make *me ioyful* but you who made me *sorrowfull*. He thought as *Ierome*, that the best commendations of the *speakers* were the *teares* of the *hearers* at the heavenly voices.

Is it so that the *voice* of the Church is a *heavenlie* voice, then let not any man be puffed vp with the ex- *Vse 3.*

cellency of his *gifts*. What hath he that is not from aboue? Let not any contemne his *brother* though far *meaner*. God often vseth weake *meanes* to confounde the *mighty*. Let not any *haue* the persons of *men* in a factious *admiration* saying I am of *Paul*, I am of *Apollo*, I am of *Cephas*. But let vs giue one another the right hands *of fellowship*. Let vs haue the *Ministers* in loue for their worke sake. Let vs be swift to *heare* and pray the Lord of the *harvest* to thrust forth *labourers* into his harvest. Let vs take heede how we *heare* and pray vnto the Lord to open our *hearts*. For alas, the *hearts* of many are so *locked* and *barred* against the the word, as the *gates* of *Iericho* were against the *Israelits*, when none could go out or enter in. Therfore is the *Lord* so earnest in *knocking*, *calling*, *crying* by his voice from *heaven*. He knoweth of what *mettall* and *matter* we are made. This maketh him continue crying till we *answere*, *speake* still Lord, thy servants *heare*. *Hearing* is necessary, for it is the *sense* of discipline through which as through the *beautifull gate*, that *heavenly Nymph*, knowledge entreth into the *temple* of the soule. *Faith* commeth by *hearing*. They that wil not *heare* are a generation of *deafe adders* that stop their eares against the voice of the *charmer*, worse thē *guilty Adam*, *raging Saule*, the *stiffenecked Iewes*, *impious Herod*, *vnhappy Felix*, and *irresolute Agrippa*.

Ioſh. 6. 1.

Many blessings are appropriated to the *hearer*, and as many curses adiudged to him that will not *heare*, all included in that of *Salomon*. He that turneth away *his eare from hearing* the law, his very praier shalbe *turned* into

Prov. 28. 9.

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into sin. Therfore he that hath eares *to heare*, let him heare. See that yee despise not him that *speaketh*, For if they escaped not which *refused him* that spake on earth, much more shall not we escape if we turne away from this voice crying frō *heaven*. But this *voice* cryeth *lowder* in the second circumstance, the matter of the admonition, *Come out of her my people*.

It is a thing commonly *observed*, that amongst many *wicked*, there are some *children* of God. *Lot* was in *Sodom*, Gen. 14. *Rahab* in *Iericho*, Iosh. 2. *Iael* amongst the *Gentils*, Iud. 4. *Obadiah* that feared God greatly & saved an hūdreth of the Lords Prophets was the governour *of Ahabs* house, 1. King. 18. 4. There were Saints of *Cæsars* houshold, even of *Nero* that cruell monster; so here are many people of God *in Babylon* called from it before the Lord powre out the *vials of his wrath*. 1a. 2a.

The *Doctrine* here is plaine, that *The Lord vsually admōnisheth the elect before he take revēge on the reprobate*. The *Iudge* of the earth will not *slay the righteous* with the *wicked*, Gen. 18. 25. How inextricable soever the *peril* seeme to be, the Lord knoweth howe to deliver the *godly* out of temptatiō, 2. *Pet.* 2. 9. *Noah* from the *flowd*, *Lot* from *Sodom*, the godly in the *Actes* of the *Apostles*, many in *Ieruſalem* forewarned by a *voice* from heaven to get them to *Pella*, a city beyond *Iordan*, and here Gods people admonished to leaue sinneful *Babylon* before it be destroyed are sufficient prooses. Which the ancients describe thus. *Confusion* caused *divisions* of *Nations*, *Regions* and *Religions*: of this confusion *Babylon* of *Assyria* tooke the name. Doct. 2. Euſ. l. 3. c. 5.

Pl.l.5.c.12. l.16. *Pliny* would haue it a part of *Syria* which hee extendeth hence to *Cilicia*. *Strabo* addeth as farre as the *Pontike* ſea. *Ptolomy* thus boundeth it, on the *North* it hath *Meſopotamia*, on the *Weſt Arabia deſerta*, *Suſiana* on the *Eaſt*, on the *South*, part of *Arabia*, & the *Perſian* gulph. Here was *built* the firſt citty we reade of after the *flowde*. Many *glorious things* are ſpoken of it, yet no Citty of God, *Herodotus* would haue the wals to containe in compaſſe 480 furlongs. *Diodorus* but ſo many furlongs as there are *daies* in the yeere, ſo that every day there was a furlong built, 1300000. workemen imployed therein. The *height* of the *wals* was 200 cubits, the *thicknes* 50, ſo *ſpatious* that *Ariſtotle* ſaid it was rather a country then a cittie.

Geogr.l.5.c.20

L.2. L.3.c.4.

L.4.Pol.c.2.

It was one of the wonders of *the worlde* in regarde of the many miracles of *art*, the *workes* of *Semiramis* and *Nabuchodonoſer*, who cryed out, Is not this great *Babel* that I haue built, for which prowd wordes hee was preſently adiudged the loſſe of *reaſon*. There hee eſtabliſhed that golden head of the *image*, the ſeat of the *Babylonian* Monarchie, yea Dan.3. Hee ſet vp an *image* 60 cubits high, and 6 broad inioyning a *Catholike* idolatrie therevnto, which the three *Saints*, *Shadrach*, *Meſhach*, and *Abednago* refuſed, and in a fierie tryall were found to be both *Martyrs*, & *Confeſſours*.

The affinitie & likeneſſe of Babylon & Rome, proued thus.

As *Babylon* was, ſo now *Rome* is. I muſt confeſſe not properly *Babylon*, in as much as they were two divers Cities: but *Rome* may be called, and is *Babylon* figuratiuely, ſpiritually, and by alluſion. For as the olde *Eaſterne Babylon* did a long time oppreſſe the Church of the

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the *Iewes*: so *Rome* this *westerne Babylon* hath long oppressed the Church of the *Christians*.

As *Babylon* had 7. heads, ch. 17. 9. so *Rome* had 7, severall governments 1, by *Kings* 2. by *Consuls* 3. by *Decẽviri*, 4. by *Dictators* 5. by *Triumviri* 6, by *Emperours*. Lastly by *Popes*. *Babylon* had 7 *mountaines*, so *Rome*, therefore called by some ἑπτάλοφος, the citty with 7. *heads*, that is, 7. hils. *Capitolinus*, *Palatinus*, *Aventinus*, *Exquilinus*, *Cælius*, *Viminalis* and *Quirinalis*. Neither is it sufficient to say, that it is shrunke into the plaine of *Campus Martius*, for though it may be true of the body of the towne yet the *Lateran Church* and *palace* which by a charter of *Gregory 2.* was made the head of all churches almost 250. yeeres since, after him *by Pius 4*, and lately by *Pius 5*, in which there haue beene held by severall Popes some 33. *Provincial* or *National*, and 4 *Generall* Councels for the raising *vp of Antichrists* throne, where those two monsters first were bred, of Transubstantiation & the deposing of Kings, this Church stands to this day vpon the hill *Cælius*.

Dion. Halicar. Sigon. Fenestella Sueton. Octau.

Plut. probl. Rom

The *Babylonians*, when there came any warre, had their *Priests* to consult with their *Gods* where they might hide themselues. *Baruch.* 6. 48. so doe they in *Rome*, otherwise the *Virgin* had never taught *Hiacynthus* what to doe, as they faine of her image.

Severin. de vita mirac. & act. canon. 12. Hiacynth. l. 1 c. 13.

Babylon was tearmed the *pride of the Chaldeans*, tender and delicate. Rome was held the glory of the westerne world, and pride of the *Romanes*. *Babylon* had all kingdomes in subiection to her. Rev. 17. 18. *Rome* had the like, for *Ierusalem* in S. Iohns time was made

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Ier.50.11; an heape of ſtones. The *Babylonians* grew in their proſperitie, as fat calues in the graſſe, and bellowed as Buls: who hath not heard the like of *Monkes* and *Fryers*, eating, ſaith *Luther*, till they came to be all belly, liuing to do nothing, but eating of the labours of other men: groaning vnder the burden of *Epicuriſme*, ſurfetting and crying, *Heu quanta patimur pro amore Chriſti! Babylon* was a land of Images, where they do-

Bell. de imag. ted on their Idols. Ier.50.38. *Rome* deifieth images as much. *Babylon* was noted for her oppreſſion, and ex-

Rev.18.13. acting of gold. Iſ.14.4. *Rome* is infamous, for her co-vetouſneſſe and marchandiſing of ſoules. *Babylon* vā-ted, I ſhall be a Lady for ever, I ſhall not be a widow, nor knowe the loſſe of children, Iſ.47.7. *Rome* hath the ſame wordes, v.7. of this Chapter. All that is ſpo-

In 17. Apoc. com 1. ſect. 3. ken of *Babylon*, fitteth *Rome*, ſaith *Viegas*. *Ribera* deni-

In Apoc. 14. Num. 42. eth not, that Rome is myſticall *Babylon*, he ſaith truth perſwaded him to beleeue it, not only of heatheniſh *Rome*, but alſo of Chriſtian *Rome*. *Antonius Puccius Clericus Apoſtoli.* 3. Non. Mai. 1515. Seſſ. 10. told *Leo* in the Councell of *Lateran*, that S. *Peter* called *Rome*,

Bell. l. 2. de Rom. Pont. c. 2. *Babylon*. *Bellarmine* hath no Scripture argument to proue S. *Peters* being at *Rome*, but taking this for a ground that *Rome* is *Babylon*. I omit many teſtimonies of *Tertullian*, *adverſus Iudæos*, and of S. *Ierome in prologo Dydimi*, and Ep. 17. and in Iſ. 47. of Auſtin *de Ciu. Dei, l. 18. c. 22.*

Epiſc. Elienſis in Tortura Torti p. 187. It is the vnanimous opinion of almoſt all the *Fa-*

Oroſ. l. 2. c. 3. *thers*. *Babylon* and *Rome* had the like *beginning*, the like *power*, the like *greatneſſe*, the like *times*. Looke to words

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words before my Text. All nations dranke of the wine of the wrath of *Babylons* fornications. What nations haue not beene afflicted with *warres*, *treasons*, *cruelties*, and many *calamities* from *Rome*? The *Kings* of the earth committed fornication with *Babylon*. Haue not many *Monarchs* suffered themselues, and their *Kingdomes*, to be corrupted with Romish *superstitions*? The *Marchants* of the earth waxed rich with the abundance of the delicates of Babylon. What wealth hath beene caried about by means of Popish *pardons*, selling *Salvation*, yet are they but gulleries. Once heathenish *Rome*, now *Babylon*, saith *Petrarch*. For as heathenish *Rome* was founded in bloud by *Romulus* the first builder killing his brother *Remus*: so was Popish Rome setled in full possession by bloud, some 607 yeares after *Christ*, when Pope *Boniface* obtained of the Emperor *Phocas* (that murtherer which slewe his Master *Mauritius*) that the Bishop of *Rome* should be called the vniversall Bishop, & the Church of *Rome*, the head of all Churches; so that now the *Pope* like heathenish *Anius*, will bee *King* and *Priest*, a *King* of *Kings*, as *Paul 4. ad Ducem Florent.* and Prince of *Priests*. *Cupers de Eccl. pag. 25. Num, 62.*

Aug Civ. l. 15. c, 5.

Palmerius, Iuxta Bedam 612. Magdebur. Cent. 7.

Rex Anius Rex idem hominum, Phœbiq; sacerdos Virg. Æn 3.

Is *Rome* now become *Babylon*, and is there so little hope of *salvation there*? O then blesse wee the name of the *Lord*, praise we him and *magnifie* him for ever, that this our *Church* is freed from that land of *darkneſse* and house of *bondage*, where their *holyneſſe* is *hypocriſie*, their *zeale fury*, their *faith vncertaine*, their *chiefeſt ground* vnwritten *tradition*. But our *faith is* the

Vſe 1.

same with the *faith* of the *Patriarches* and *Prophets* & righteous *Fathers* from the beginning of the world. Let vs looke vpon them, and *consider* with our selues? Were they *Idolaters*, *Abel*, *Enoch*, *Abraham*, *Isaac*, *Iacob*, *David*? Had they any to go vnto for *Indulgences* and *Pardons*? Did they one call vpon the *other*? Happy are wee that are in such a case to follow these *worthies*. *Blessed* are we that haue *God* only to bee our *Father* & this Church to be our Mother. *Rome* was sometimes a glorious citty, *Ignatius* cald it *Castissimam*, *Tertullia* saide it was a *happy* Church because the Apostles of *Christ* suffered *martyrdome* in it, and left their whole doctrine vnto it, but now saith he,

B Iew. in def. of apol.

O Roma a Roma quantum mutata vetusta es
Nunc caput es scelerum quæ caput orbis eras?

2. *Vse.* *Seeing* there are some *Godly* amongst the *wicked*, let them striue against the *common sins*, the best else may be *overtakē*. Hence is it, that for the *warning* of all, for a caveat to *the people* of God, that they *who thinke they stād* may take heed least they fal, *Criminatiōs* as wel as the *cōmendations* of the best are registred in *scripture*, *Noahs drunkennes* as wel as his *vprightnes*. *Lots incest* as wel as the *grieving* of his *righteous* soule. The weaknes of *Moyses* at the waters of *Meribah* whē he spake *vnadvisedly* with his lippes as well as his *zeale* when he brake the *tables*, comming down from the mount *Sinai*. *Ionah* his flying from *Tharsis* as wel as his preaching in *Niniveh*, and here the *elects* being in *Babylon* is noted to the world and they publiquely admonished to leaue this cage of *vncleane birds*, this den of *Di-*

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vels. O the patience of a *mercifull* God never *striking* but first *warning*, not suddenly *taking revenge*! How patient is he towards many beastly Belly *Gods*, and swinish *drunkards*, that seeke to *bespatter* the blood of Christ with their *surfets* and *filthie vomits*. Towardes horrible *blasphemers*, renting him asunder with their fearefull *oathes*. Towards abominable *Atheists*, who with their damned crew, shake their heads at *him*, & like the young ones of *Bethlehem* make a mocke of him. He is provoked every *day*, and yet hee reneweth his *mercy* every day, to al, even to the obstinat'st *Recusants*, saying, *why will ye die*, which voice many haue apprehended and fled out of Babylon. For as S. *Ambrose* reporteth of the *Partridges*, that one stealeth away the eggs of *another* and *hatcheth* them, but, saith he, divers of the young being hatched, when they afterward heare the voice of their *own* & naturall *dams* in the field, leaue their *stepmother*, and come againe to *her*, to whom by *originall right* they belonged. So many, who haue beene infected by the Church of *Rome*, after true grace imparted from aboue, returne from their *Seminaries*, and adioyne themselues to our *happy* and true *Church*, where wee haue the worde truely *preached*, the sacraments rightly *administred*, the poor charitably *releeued*, and Gods graces so abundantly *bestowed*, that God hath not dealt so with any other *nation*, because we are his *people*, and the sheepe of his *pasture*, whom he hath called out of *Babylon*, that we might not be partakers of *her sinnes*. As it followeth in the first of my second generall.

Amb. Hexem. l. 6. 3. Ep. l. 7. 48.

Amongst all the *occasions* of sinne, there is none more *dangerous* then evill company. For can a man take *coales* of fire in his *bosome*, and not bee burnt, or handle *pitch*, and not be *defiled*, or fly with *Ostritches* and *Pellicans*, and not grow wild, or dwel in the tents of *wickednesse*, and not learne to be *wicked*? *Rerum natura sic est vt quoties bonus malo coniungitur, non ex bono malus oritur, sed ex malo bonus contaminatur*, Sooner the good may be infected by the *bad*, then the *bad* reformed by the *good*: so was it like to be in *Babylon*, and therefore the people of *God* are called out, whēce this Doctrine ariseth. *It is the part of Gods children, to avoid the company of the wicked, least they be infected by them.*

Chrysostome.

Doct. 3.

This made *Moses* and *Ioshua*, so earnestly to exhort the *Iewes*, to make no compact with the other *nations*, least they should bee vnto them a *snare*, to cause them to serue other *Gods*, *and so the wrath of the Lord should be kindled against them, and destroy them.* Which they not obeying, were mingled amongst the *Heathē*, and learned their workes. How much more necessary is this doctrine now in the time of Antichrist, the Lord sending strong delusions, that if it were possible, the elect might be deceaued.

Exod 34. Deut. 7. Ioh 23. Psal. 106. 35.

2. Thess. 2. 11.

This hath made S. *Paul* and others so to presse this point. Haue no *fellowship* with the vnfruitfull *works of darknesse*. Ep. 5. 11. Come out from among them and touch no *vncleane thing*. 2. Co. 6. 19. Hate the garment that is *spotted with the flesh*. Iude 23. Take heed of the *leaven* of the *Pharisees* and *Sadduces*. Mat. 16. 12

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For a little leaven leaveneth the *whole lumpe*. 1. Co. 5. 6. S. *Baſil* therefore compared the *wicked* to them infected with the *plague*: and Bar. calls it a *ſacriledge* like that of the *Iewes* laying violent hands vpon Chriſt. It hurt the *ſonnes* of *Seth*, good men before, but marrying with the *daughters* of *Cain*, they filled the earth with ſo much *ſinne*, that a *floud* was ſent to cleanſe it.

Hom 9. Se. 1. conv. Pauli.

Gen. 4. 6. 7.

A good Prophet ſent to *Bethel*, there breaking the *altar* and reſtoring to *Ieroboam* his withered hand, yet in his returne accompanying with the falſe *Prophet* was kild by a *Lyon*. The young man commended to a Biſhoppe by St *Iohn*, leaving the Biſhoppe, became a theefe.

1 King. 13. *Euſ. l. 3 c. 33.*

It is the *hardeſt* and moſt *intangling* knot that can bee *knit*, ſuch are the Divels *Marchants* who in the *markets* and affaires of the world gaine *many ſoules* to hell. Wee may ſee the fruit in *Peter* who denied his *Maſter* amongſt the wicked, whom he ever confeſſed amongſt the *Apoſtles*. Therefore *Salomon* ſpake wel, the friend of *fooles* wilbe made *like vnto them*; and the *wiſe man*, Depart from the *wicked*, and evils *will depart* from thee. So did *S. Iohn*, he woulde not waſh in the *bath* with *Cerinthus*; and *Policarpus* he would not ſalute *Marcion* the heretique. *S. Paule* gaue the reaſon, *What fellowſhip hath light with darkneſſe or Chriſt with Belial*, 2. Co. 6. 15. & the *Prophet* cõfeſſed, I hate them that hate thee, with a *perfect* hate *odiendo vitia, diligẽdo naturam*, hating them as they are *ſinnefull*, loving them as they are *men*; for it is folly ſaith *Gregory to pleaſe them* who we know diſpleaſe *God*.

Aug l. 3. conf. c. 8

Gr. in paſtoral.

Remig. in Mat. 26.

Pr. 13. Eccl. 7.

Euſ. l. 3. 52.

Gr. 1. paſt. c. 46

In Ez. ho 9.

Vse, 1. *Seeing* the company of the wicked is so *infectious*,
1. Co. 5. 10. and yet there are so many, that we cannot *auoid them* vnles we go out of the *world*, let vs make a vertue of *necessity*; let vs walke without *reproofe in the midst* of a perverse *generation*. Of *Noahs* 3 sonnes one will bee a *mocker* of his father. Of *Abrahams* 2 one a scorner of his brother. Of *Isaacs* 2 one wil be *carnall*. The 11 brethren of *Iacob* will sell the twelfth *Ioseph*, but happy is the little flocke *of Christ* which separate themselues as the *beloved people* of God, and leaue the *wicked* having beene hurt by them. The burnt *childe* feareth the *fire*. The fish once *wounded* with the *hooke* is alwaies *suspitious* of the baits, The *beast* that hath once bin *caught* and hath broken the snare will hardly bee *intrapped* againe. Hath *nature made* all creatures thus *carefull* to prevent bodyly *dangers* & shal not we be more *careful* in the case of our *souls* that when onceby the mercy of *God* we haue escaped frō the *filthynes* of the world wee bee not *catched* againe therein least the *latter end* be worse then the *beginning*?

O that all our English *fugitiues* would looke into this one lesson, that so they might leaue *Rome* which opposeth it selfe against *Christ* in *doctrine*, in *discipline*, in *life*, so that now the *Prophecies* are *fulfilled* & so many reasons found true to proue that the *Pope* is *Antichrist*. So *Ioachimus Abbas* told *Rich. 1.* king of *England* going to the holy land, that *Antichrist* was borne in *Rome* and should be advanced *higher* in that See. So *Robert Grosthead* sometimes Bishop of *Lincolne* cryed out on his *death bed*, Christ came into the worlde to

Rog. Houeden. in Rich. 1.

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gaine *soules*, if any feare not to destroy *Christ*, he is Antichrist. He spake it, *Anno 1253.* of *Innoc. 4.* who was found dead *in bed* his body ful of *blaines* the day after he heard that voice *Veni miser in iudicium Dei*, come wretch before Gods iudgement seat. *Mat. Paris. in Hen. 3.*

Vrban the 6, and *Clemens* the 7, two *Popes* at once called one the other *Antichrist*. That the *Pope* is *Antichrist*, *Bellarmine* describeth Antichrist to be the last *king* that shall hold the *Romane Empire* yet without the name of *the Romane Emperour*. Did not Pope *Gregory* 7, so, by the confession of *Azorius* the *Iesuit*, to the Emperour *Leo* then resident in *Greece*, excommunicating him for breaking down of *Images*, absolving all his *subiects* from their oath of *allegiance*, whereupon the *Romanes* casting of the *Emperours* yoake did solemnely sweare obedience in all things to the *Pope*? Doth he not commaunde the *Emperour* to holde his *stirrup*, serue his *table* with the first *dish*, and carry him vpon his *shoulders*? Did not Pope *Alexander* the 3. set his foot vpō the necke of the *Emeprour Frederike* the 1, misapplying that in Psal 91.13. *Thou shalt tread vpon the Lyon*. *That the Pope is Antichrist*, as Christ chose *simple men*, so shal *Antichrist* select *subtil* & crafty men, and experienced in the *knowledge of the world*, saith *Gregory*. Doth not the *Pope* so? Examine his *consistory of Cardinals*, *Cloisters* of *Monkes*, *orders* of his *schooles*, and *societies*, all these hold it a reproach vnto them if they be not *accounted* most subtill. The *professours* of mentall *Æquivocation*, I confesse excell all *Matchiavellian Politicians* that ever haue bin hard of. *Baldus in vit. Pont. l. 3 de pont. c. 15.* *Institit. moral. part. 2. l. 4. c. 20. l. ex quo.* *L. Cerem. Eccl. Ro. l. 3. p. 1.* *Sigibert. in chr. Anno 1159.* *Moral. in Iob. c. 16.* *Tolet. Instr. sacerd.* *Parsons in treatise of mitigatiō*

That

Syb. orac. 8. *That* the Pope is Antichriſt, ſo *Sybil. oracul. 8.* Hee ſhal be πολιοχραν, he ſhall haue a *white head*, and be called by a name much *like Pontus*. So is the *Pope* having a white miter of *Syluer*, and his name is *Pontifex*.

That the *Pope* is *Antichriſt*, I deſcribe him not as a *Iewe* of the tribe of *Dan*, or one bred vp in *Bethſaida* and *Chorazin*, or as *Mahomet*, or *Nero*, or one building vp the citty *Ieruſalem*, or one borne of a *Frier* & a *Nunne*, or turning trees vpſide *downe* with the tops in the *ground* and *forcing* the roots to growe *vpward*, flying vp to *heauen* and then falling down breaking his *necke* as ſome haue *opened him*; but working the *myſtery* of *iniquity*, defacing the *ſacraments*, ſelling *pardons*, in all things contrary to *Chriſt*, an Idoll *ſhepheard*, a pandar of all *euils*, to whom euen all the *notes* of *Antichriſt* doe agree as is ſufficiently proued by a moſt worthy Mr in this our *Iſrael* in his learned book *Demonſtratio Antichriſti*.

B Iew. in Theſ.

D. Abbot. M. of Baliol. Col.

Can. ſi Papa diſt. 40. *That* the Pope is *Antichriſt*, exalting himſelfe aboue all *things*. 2. Th. 2. 4. Aboue Biſhops, for none *of them* may ſay vnto him, why doſt thou this, though he lead infinite ſoules to hell; Let *experience* ſpeake. Aboue *Councels*, for one may appeale from the councel to the Pope, but not from the *Pope* to the *Councell*, ſaith *Ioh: Selva* a Spanyard. Let *experience* ſpeake. Aboue *Angels*, ſo *Baronius* in his *parænetical* againſt the *Venetians*, abuſeth that place to the *cleargy*? Know yee not that we ſhal iudge *the Angels*. Aboue the *Apoſtles* for he may diſpenſe againſt the *Apoſtles Gl. verbo Fiat*. Aboue the *law*, for the Pope cauſed the 2. commande-

l. de benef. p. 4.

Bede of præ: eg. of K.

Can. Lector. 34. diſt..

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dement to be razed out in the synod of *Ausburg*. *Anno* 1548.

Aboue the *Sacraments*, for he may *change* in them what he thinketh meete. Aboue the *Church*, though to the shutting out of Christ saith *Bellarm.* Aboue *Princes*, for no secular can *iudge* him. Therefore *blesseth He* a sword vpon the *night* of Christs nativity, giving it to some Prince his *favorite*, but never sending them the *law* or *gospell*. *Conc. Trid. Sess.* 21. *c.* 1. *L.* 1. *de R. Pont. c.* 9. *Can. Nemo iudicab. can.* 9. *q.* 3. *Sect.* 4. *de Cerem. c.* 6. *& l.* 1. *tit.* 7.

I might stande to *calculate* the number of the beast *expressed* in three greeke characters, χξς 666. *c.* 13. 18. mentioned by *Irenæus*, who had the names of *Antichrist* from them that saw *Iohn*, saith *Acosta*, he must be λατεινος. The *Italians* were called *Latini*, which noteth of what countrie the beast should come. The *Popes* haue all their *religion*, *service*, *prayers*, *lawes*, *decrees*, *writings*, and *translations* in *Latine*, they preferre the *Latin* translations of the *Bible* before the *Hebrew*, and *Greek* originals. *L.* 5. *c.* 25. *L.* 2. *de temp. nou. c.* 4 *p.* 157.

That the *Pope* is *Antichrist*, *Antichrist* must haue two hornes like a *Lamb*, and speake like a *Dragon*; so is the *Pope*, in words calling *himselfe servant of servants*, but indeed suffering to be *worshipped*. *Antichrist* must haue vpon his *head*, written a name, *Mysterie*. The *Pope* hath this word vpon his *Crowne*. Antichrist must sit in the *Temple of God*, Not that therefore the *Church* where the Pope is *chiefe*, is *Christs* true Church, and therefore all *Protestants* should bee ioyned to it, as *Bellarmine* reasoneth. But it is called so because they whom he hath *seduced* were sometimes the *Temple of God*. As the Temple of *Ierusalem* was so called the ho- Rev. 13. 11. *Faber Stapl. in Instit.* Rev 17. 5. *Brocard. in Ap.* *L* 3 *de Pont. c.* 13. *Ansel.* 2. *Th.*

ly place, when the *abomination* of desolation was in it, not as being so *properly*, but because it had beene once *dedicated* to Gods worship, saith *Acosta*. In the temple of God, that is insteed of the whole *Church*, saith S. *Austin*. Doth not the Pope so professing, to define any thing without a *Councell*. *Antichrist* denieth that *Iesus* is come in the *flesh*, and is Christ. 1. Ioh. 2. 22. So doth the *Pope*, though not in *grant*, yet in *inference*, overthrowing the truth of *Christs humanity* holding his *whole humane* body locally circumscribed in *heaven*, & at once (the same *instant*) wholy present in ten *thousand places* on earth, without *circũscriptiõ*, & that whole *Christ* is in the formes of *bread* with all his *dimensions*, every part hauing his own place & figure, & yet, so that hee is wholy in every part of the *bread*. Denieth our *iustificatiõ* by *faith* in Christ, ascribing it to our own works. Denieth Christs *satisfaction*, as his Proselites doe, while they hold a payment of our *vtmost farthings* in a deuised *Purgatory*. Christs mediation while they *implore* others to aide them. Adoring *Angels*, *Saints*, *Bread*, *Reliques*, *Crosses*, *Images* What offals haue they to allure *Proselites* out of this *Kingdome*, who with *Noahs* crow fly out of the *Arke*, without any mind of returne, at least without any good mind if they returne, *Immunities* to warrant sin, *Indulgences* to remit sinne, *Iubilees* for libertie, *Libels* of contumely, *Exemptions* from *loyaltie*, *pretence* of conscience, *promise* of *preferment*, *faculties* for *treason* and *murthers* of the Lordes *annointed*, *facilities* to climb *heaven*, not by *Iacobs* ladder (the *grace* of *Christ*) but

De temp noviss. l. 2. c. 12.

L. 20. Civ. c. 19.

Gretser. 2. coll. Ratisb. Sess. 1.

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but by *merits* of Saints, *supererogation* of *workes*, and *pardons* of *Popes*, sinfull, miserable, all of them, *abominable* many of them.

Gr.9. refused the *Gospell of Christ*, and insteed thereof substituted a legend, compiled by a *Monke* named *Cyril*. Pope *Paulus Venetus* painted himselfe, desiring to seeme a *woman*. Pope *Hildebrand*, Gr.7. whome all good men saw, to be of the kingdome of *Antichrist* (saith *Aventinus*) though *Bellarmine* cald him a *Saint*, caused Pope *victor* the 2 to bee empoysoned in the wine of the *Eucharist*, and cast his God into the *fire*, because it answered him not of his *event* in war with Hen.4. *Leo 10.* vpon the day of his *coronation* spent one hundred thousand Duckets, and called the Gospell of Christ a fable, as *Guicciardine* telleth, *John* the 12 dranke to the *Divell*. *Luitprand*. rer. Europ. l. 6. c. 6. The whole Councel of *Constance* Sess. 11. concludeth of *Iohn 23. A tempore iuventutis suæ*, From the time of his *youth*, he was ever of an *evill disposition*, *shamelesse*, *vnchast*, a *lyar*, *disobedient* to his Parents, and given to many other vices. *Innocentius 8*, had 16 bastards by severall strumpets,

Octo nocens pueros genuit totidemque puellas
Hunc merito poterit dicere Roma patrem.

Many Popes are vsually praised *for goodnesse*, not exceeding others *in wickednesse*, so they witnes of one, *Bonus Pontifex, nihil memoria dignum reliquit*, of Another *Nisi podagram habuisset nesciremus*. -

Many haue beene trised away suddenly, it being suspected they would be over *good*. They may haue the

Balæus l. 5. vit. Pont.

Plat vit. Adr. 11

Annal. l. 5. pag. 455.

Benn Card. vit. Hild Abb. vesp. vit. H 3.

Guicc. Chron. Ital l. 11. Anno. 1513.

C. 11. Ann. 954.

Marul de Inno. 8. Gnic. l. 16.

Bened. 1. Sisinius. Geneb. l. 4. Chr.

testimony of one of their owne who *afterward* was *Pope* himselfe (*Æneas Sylvius*) If time would permit I could bring forth many *examples* of Romane *Bishops* that were found either to be *Heretiques* or elfe defiled with *other vices*, yet all must be stiled *Popes* of godly memory because say their *Scribes*, we herein respect not *what they did* but what *it became thē* to haue done, by which reason, the honour of *bonæ memoriæ* belongeth to *Ieroboam* amongst the *Kings*, *Balaam* amongst the *Prophets*, *Iudas* amongst the *Apostles*. He must *know* all *things*, *erre* in *nothing*, *direct*, *informe*, *animate*, *expound* scriptures, *canonize* saints, *forgiue sins*, create new *Articles of faith*, and in all these be as *absolute* as his *maker*. *He* must encroach vpon the *offices of Christ*. His *Kingdome*, *Priesthood*, *Prophecie*. O *yee heavens* bee astonished at this, and let all *Christian hearts* tremble to heare such *blasphemies*. Looke vpon all the *succession from Pope Boniface* 3 downeward, and you wil confesse it is *Antichrist*.

De gestis concil Basil. l 1. de Rom.

Gloss. Extrav. l. 5, ca. Dudum authorized by Gr. 13.

D. Downam de Antich.

I say nothing of the now *Pope Paule* 5, *Burghesius*, but what the *Seminarie Priests* sometimes spake of him: He is a *rash speaker*, a *headie vndertaker*, of a *violent spirit*, *impatient* of *contradiction*. Hee challengeth the succession of *Peter*, and name of *Paul*, but followeth neither. I search not over farre, their orders of *Benedict*, which hath beene so fruitfull, that they say all the *new orders* which in latter times haue broken out are but little *springs* and *drops*, & this the *Ocean* which hath sent out 52 *Popes*, 200 *Cardinals*, 1600 *Archbishops*, 4000 *Bishops*, & 50000 *Saints* approued by the Church

Aunswer to a nameles Catbol

Volaterius de Canoniza Francis Re. in epist.

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Church. Looke on their *pardons. Leo 10*, for onely rehearsing the *Lords Prayer*, and thrise repeating the name of *Iesus*, gieuing 3000 yeares indulgence. *Boniface* acknowledging so many *indulgences* to be in that one Church of *Lateran*, that none but God can number them. *Ignat. conclaui*

Indulgences are giuen not onely to the *Franciscans* themselues, but to their *Parents*, to any which die in their *habit*, to any which desire they may doe soe, to those who are wrapped in it after death, though they did not desire it, and fiue yeares indulgence to those who doe but kisse it. Their *Cardinals* are so bound to the *Pope*, that it is not lawfull for them without license, first obtained from him to bee let *bloud in a feuer*, yet he calleth them his *brothers*, *Princes* of the world and *Co-iudges* of the whole earth. *Rodol Cupers de Eccl. uniuers. fol 4.* *Scappus de Iure non Scrip. l. 1. c. 25.*

I leaue their *Priests* and *Iesuits*, spirits of the Diuell in many places of this land, breathing out infections, But *blessed* be the name of the Lord, who hath sent vs a *North wind*, as is prophecied c. 16. 13. to driue away these *Popish frogges* to the place whence they came where they are dealt with as the old *Romans* did with their dogs in the *capitol*; vnlesse they did barke, their legges were broken, so these vnlesse they libell against the worthiest of our Saints, or often contradict things against *conscience*, they haue neither *countenance* nor *maintenance*. I enter not into their *Monasteries* 225044, as *Durus de Paschalo* reckons thē, they were the cause that there were 6000 Infants heades found in a fish-pond: neither lead you into their *blou-* *Cic. pro Sex Roscio.* *Ia ep. Hulderic. Ep. August. Anno 866.*

die inquisitions, or *horrid dungeons*, but ende this circũstance with that advise of S. *Steven*, O saue your selus from this wicked *Antichristian* generation; and so I hasten to my last part. The punishment of *Babylon*: *plagues*.

2ª 2æ The plagues of *Babylon* for her persecuting the Church are many, *Mortalitie*, *Beasts*, *Famine*, c. 6. 8. *sores*, *bloud shed* by *sea and land*, c. 9. 10. 11. *wounding* with the sword, c. 13. 14. *vnseasonable & distẽpred aires* darkning her kingdom, c. 16. & here *plagues*, *whẽce this doctrine* appeareth. *God in iustice will be revenged vpon the enimies of his Church*. The proofs of this are many. What *Tyrãt* hath escaped without some iudgment? *Domitian* is slain with the daggers of his own servãts, his *wife* consenting. *Adrian*, after he had crucified at once ten thousand Christians, hath an issue of bloud, spitteth out his lungs, and is so afflicted with a *Dropsie*, that he would haue laid violent hands vpon himselfe. *Valerian* by the meanes of the *K of Persia* is flaied aliue, powdred with salt. *Dioclesiã* thrusting the Christians out of their offices, *and burning their Bibles*, had his house fired with lightning, & himselfe so terrified with thunder, that in a madnesse he killed himselfe. *Maximinus*, rotteth with wormes; and the *apple of his eye* falleth out. *Aurelian* hath his throat cut. *Morindus* is devoured of a *monster* that came out of the Irish seas. *Cerinthus* hath a hot house to fall vpõ him. *Arrius* voided his guts. So *Rome* must fall, but when, whether in the yeare of our *Lord* 1639, as some determine it, I dare not conclude, or whether by the tenne hornes

Doct.

Sueton.

Spartian. l. 2. c. 12.

Eus. hist. l. 7. c. 30.

Ruff.

Niceph. chris.

Nappier in Apoc. 14. p. 183.

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hornes, c.17.16. that is, as some insinuate by the ten *Kingdomes* of *Europe*, *England*, *Scotland*, *Germany*, *France*, *Spaine*, *Denmarke*, *Sueueland*, *Poland*, *Russia*, & *Hungary* I will not search. We knowe that of these, the *beast* hath lost the *most*, the others in *France*, *Spain* and *Venice*, doe groane vnder the heauie yoke of the Pope, and must shake him of, so that the prophecies must be fulfilled, *It is fallen*, *It is fallen*, c.14.8. A *noysome* and grievous sore shall fall vpon it c.16.2. Her plagues shall come in one day, *death* and *mourning*, & *famine*, and she shall be vtterly burnt with fire, c.18.8. *It shall be cast downe like a great milstone into the bottom of the sea.* c.18.21. *The voice of Harpers and Musitians, and Pipers, and Trumpetters, shall be heard no more in it. No crafts-man shall be found in it, nor the sound of a milstone heard in it. The light of a candle shall shine no more in it. The voice of the bridegroome and the bride shall bee heard no more in it.* *The Lord doth the greatest exploits either by himselfe without* meanes as he overthrew the *Moabits* and others. As he destroyed *Pharaoh*, as he overthrew *Iericho*, & the *Assyrians*. Or by weak meanes as the innumerable army of the *Madianits* by *Gedeons* 300. as the *Philistins* by *Ionathan* and his armour bearer. As the Kings of *Sodome* by *Abraham*, and his family, *Goliah* by *David*, *Sisera* by *Iael*. It is in vaine then to aske how *Rome* shall fall. God can doe it. Two *foundations* cannot stand at once. The Lord shall consume that wicked man, with the breath of his mouth, and abolish him with the brightnesse of his comming. Even so come *Lord Iesus*, come quickly. So hee will,

M. Dent.

Rev. 18. 22.

2. Chr. 20.

Iu 7.

though

though *iniquitie* for a while get the vpper hand, by corrupt *ſubtiltie*, by the proud and falſe vaunts of *antiquitie*, *vniverſalitie*, and *ſucceſſion*, By the glorious ſhewes of their *proceſſions*, the gaudy ornaments of their *altars*, the pomp of their *ſervices*, the triumphs of their *feſtivals*. By their taking the beſt *opportunitie*, to worke vpon thoſe which are either moſt vnable to reſiſt, or moſt like to *beſtead them*. By their rewards of the *Calender* or *red-hat*. By the conioynd *labours* of whole *ſocieties*, directed to one end, and ſhrouded vnder the title of one *Author*. By large *maintenances* rayſed from the *death-beds of ſome giltie benefactors*. By their pretended *myracles*, wilfull *vntruths*, bloudy *inquiſitions*, depravation of ancient *witneſſes*, expurgation of their own, condemnation of our *writers*, glorious titles, craftie *changes* of *names*, *ſhapes*, *habits*, *conditions*, and *multitudes of Actors*. But we haue not ſo learned Chriſt, Wee haue receaued the plaine *truth*, Let vs ſtand faſt to it only. O let it never bee ſaid that our *careleſneſſe*, indifferencie, and idleneſſe ſhall ayde them, and wrong our ſelues. Wee haue a good *King* (*and long may we haue him*) who in the liſts of *controverſie*, may grapple with *Antichriſt* for his triple crown. We haue thoſe *Biſhops*, who may iuſtly challenge the whole *Conſiſtory of Rome*. We haue as many learned *Doctors*, and true hearted *Diuines*, as no nation vnder heauen more. *Chriſtendome* hath not the like two *flouriſhing Vniverſities*. We want nothing, & ſhall we *be wanting* to our ſelues. The cauſe is *Gods*, & in ſpight of the *gates* of hell, ſhall ſucced, though we

D. Hal in Ep.

were

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were not, our neglect may *slacken* the pace of *truth*, It cannot stay the passage. Our *Honourable mother*, hath had a religious founder King *Alfred* that stood for the vse of the Scripture to the *Laitie* against the *Pope*. Ioh. *Patritius* his Reader, that spake against *transubstantiation*, Many honest *simple* people that defended *Rome* to be *Babylon*. *Occam* that wrote a book against *Pope Clement* calling him *Antichrist*. Let not vs goe backward.

Anno 880. *Capgravius in Catalog. Sanct. Angl.* 884. *Philippus chron. l.* 4. 960. *Balæus Cent.* 2. 1330. *Wolphius lect. Memorab. tom.* 1. *Herod.*

It is recorded of *Cræsus*, that being in danger to be *slaine* in the warre, his sonne who had till that time beene *dumbe*, seeing his father in that estate, *cryed out O man kill not Cræsus*. Religion in many Places *weepeth* and is ready to *bleed*, If ever any amongst vs were hetherto *silent*, let their zeale now reuiue it.

Pyrrhus said he woone more cities by the *industrie* of his Oratour *Cineas*, then he took by force of *arms*; Let our faithfull *preaching* the word without *minsing* or *singularitie*, or *Popish* and false *allegations* against those blessed men of *God*, *Calvin*, *Beza*, & the rest, win more *soules*, then the circumventing *stratagems* of the *Iesuits*. Let me speake to you *Nobly* and *Honourably* descended *flowers* of this garden of the *muses*, the Paradise of God, sonnes of so worthy Fathers. Season your *studies* with the reading of the *word*, Let not the booke of the Law depart out of your hands, meditate in it day and night. Let the Poet encourage you.

Plut. in Pyrrh.

To the hopefull sonnes of the Honorab. The L. Montegle, The L. Peter, The L. Spenser, Sr Robert Carey

Prima tuo gerito pro Iove bello puer. *Mart.*

To you, Reverend and learned *worthies* of our *Israel*, Let your resolution be that of *Luther*, *Non potest is*

ſalutem conſequi qui non ex toto corde Antichriſtum & Papatum oderit.

Let your farewell to your friends, bee as was that of the late *memorable* & learned *D. Holland, Commendo vos dilectioni Dei & odio Papatus*, Exhort them all to loue god, & hate Popery. To all let my adviſe be, that of Ier, 50, 14. *Put your ſelues in aray againſt Babylō round about* (againſt *Rome*) *All yee that bend the bowe ſhoot at her*, ſpare no arrowes, for ſhe hath ſinned *againſt the Lord*. Doe to *her* as ſhe hath done to *others*, ſo for our zeale, God ſhall bleſſe vs, and crowne vs in his glorious *Kingdome*, whether hee bring vs, who died for vs, even Chriſt *Ieſus*, to whom with the *Father*, and the *Spirit*, be aſcribed all *glory*, and honour this day, and forever.

Amen.

FINIS.

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